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of a sea lion suffices to cover five or six persons" /translated from French/.

sufficient warmth so that everyone gets enough. If a person is cold, he moves nearer to the embers and pays no attention to whether or not he is disturbing his neighbors' sleep. Moreover, during the night everyone turns over a certain number of times, for cold air pours through the loose wall of the hut, or sometimes the fire becomes unbearable. Hence, everyone tries to get a little more comfortable in one or another position.

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There is no definite, obligatory assignment of places. Unlike the custom of the Selk'nam (Vol. I, 200), the man prefers to sit on one side of the entrance and the woman on the other, because both of them constantly like to look out. This leaves the back of the hut free for the children. If it is advisable to change places because of bad weather, greater comfort, or some other reason, it is no trouble for anyone to do so. If a man has two wives, /383/ the place between himself and the entrance to the hut belongs to the first wife. We shall speak of this rule below.

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The Indians' sleep is not only extremely restless as such, but is in general neither deep nor sound. We might more accurately call it a light slumber from which everyone awakens effortlessly and so quickly that his mind is fresh and he is completely aware of every local condition. Moreover, even during sleep itself, everyone, so to speak, heeds what is going on in his environment with a very faint attentiveness. He is actually sleeping, but upon awakening he knows a good deal of what has been going on. Even if a person wakes up repeatedly during the night, he does not seem to be tired in the morning, for just as easily as he comes awake, he falls back into sleep. He does not find it annoying to be wakened frequently by the restless movements of another person in the same hut, by the barking of dogs or the screech of an owl, by the creaking of a broken limb or the irregular pounding of the agitated sea. On such occasions I myself would give vent to my ill-humor by impatient remarks, but the Indians around me invariably remained calm.

The same aptitude makes it possible for everyone, at any time of day, to lie down and go to sleep, no matter how much

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114 595 592 Previously Bridges had doubtless made the error, into which other Europeans before and after him had fallen, of regarding every adult woman in a hut or in a canoe as the wife of the man who happened to be present. The sister-in-law who, with her sister, was staying with her brother-in-law was not always his wife, nor was this the case with an older woman who, because she was alone, had been taken into the family by him. The same applies to relatives who happened to be living together for a time. A few years before this, in March, 1864, Stirling had reported: "The custom of the people here [in Packsaddle Bay] is to have but one wife; at Woolya a man often has three wives" /cited in English/ (VSA:XI,239;1864). Is it not possible that a false observation dictated these last words?

114 595 Hyades (q):378, however, very definitely represented the view that monogamy predominates: "Although there is quite a number of men who have two, three, and even four wives, the custom is nevertheless to have only one" /translated from French/ (47).

47. He is consistent in this opinion and says in another place that "polygamy...is permitted but not the rule" /translated from French/. Lothrop (b):163 did not form an opinion and repeats, following Bridges, "the number [of wives] was not fixed by custom" /cited in English/.

Martial:198 agrees with him, saying: "The Fuegians sometimes practice polygamy; they rarely have three and even four wives; sometimes two, more often one" /translated from French/. Dabbene (b):188 emphasizes: "It is the custom to have only one [wife]" /translated from Spanish/. On the basis of the opinions of a few travelers of the last decades, Cooper:166 came to the following conclusion: "As Mr. Bridges and the members of the French Cape Horn expedition had much more experience among the Yahgans than had the members of the Italo-Argentinian expedition, it is more probable that the former authorities' estimate is the truer one, namely, dominant monogamy with, however, 595 considerable polygamy" /cited in English/. Present conditions

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423 593 members is visibly symbolized by the hut in which they all find shelter. The man and woman are simultaneously active in its construction, although he is obliged to do the heavier work and she the much easier light work. The children work, too, no matter how slight their participation is. In like manner, both spouses equally keep the hut in repair after it has been built. It is primarily the woman's duty to perform minor repairs. The skins needed to cover the hut framework are furnished by the man from hunting, while the woman dresses the skins. She stores and transports these pieces of leather in her canoe. No other articles are required as common property for the construction of the hut. Naturally, everyone, without discrimination, enjoys the benefit of the fire, since all the members of the family, in one way or another, see that it does not go out.

423 ● 592 If, in an exceptional case, two or three families should erect a common dwelling (p. 32), they readily agree on the division of space, within which each one does as he pleases. If one family wanders off sooner than another, they take down their pieces of leather from the framework and load their own things into their canoe. The family that stays behind then closes off the space that they still want to occupy.

423 594 Only the husband or the wife has the right to permit this guest or that visitor to enter their hut. It is generally regarded as an encroachment to enter a hut without permission, although this is usually tacitly assumed. Once the family has given up their campsite /971/ and departed with their implements, the hut framework left behind is regarded as ownerless. Whoever first takes possession of it lawfully owns it and may settle in it undisturbed.

422 593 [626] In a certain sense the various foods are also doubtless regarded as common property of the family, the idea being that the husband and the wife are obliged to seek food for themselves and the members of their family. The Fuegians' convictions concerning this obligation comes out most clearly when an indolent, lazy man neglects his hunting and lets his family starve. The whole neighborhood expresses its displeasure, and the society even grants the wife the right to leave such a neglectful husband. The man collects meat for the whole family, and the woman gathers smaller animals for all her loved ones, indiscriminately, for